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THE
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהיכם: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

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NOTICE.

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THE Christian public are informed that Mr. JOHN GRIFFITHS sustains no relation to the Am. Soc. Mel. Con. Jews. This notice is given in answer to inquiries of correspondents.

COR. SEC.

THE JEWISH CHRONICLE.

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THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

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FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VIII.]

NEW-YORK, NOV., 1851.

[No. V.

J U D A I S M.

LEAVEN AT PASSOVER—FUTURE DELIVERANCE.

I. LEAVEN AT THE PASSOVER.—Every Israelite knows the occasion of the institution of the Passover. It was the “beginning of years” to the nation of Israelites. They were delivered from a bondage in severity only equal to that which they are now enduring in every part of the world. “And Moses said unto the people, Remember this day in which ye came out of Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. This day came ye out, in the month of Abib.” (Ex. xiii. 3, 4.)

It was a period of triumph, when God commenced that series of miraculous displays, the design of which was to manifest Himself in his supreme divinity, in contrast with the utter nothingness of the gods which were worshipped by the existing nations. This manifestation began in Egypt, because that was the most powerful country on earth, and this power its inhabitants believed was a blessing bestowed by their gods. Comparing their power with that of the Israelites, and their own prosperous condition with the servile condition of these Hebrew slaves, they did not fail to make disparaging comparisons between their own idols and Israel's “Jehovah.” The design of the passover was therefore to commemorate the epoch of Jehovah's miraculous displays in connection with his chosen people Israel. The slain lamb was a token of destruction to the devotees to idolatry, and of protection to the worshippers of Jehovah. The unleavened bread denoted the rapidity with which Jehovah confounded the idol worshippers, annihilated the power of their gods, and delivered his own people from their dominion.

It was an epoch well worth while to commemorate. And “one of the many bright features in the national character of Israel, is the devoted constancy with which they have in the most troublous times, and under the most disastrous circumstances, celebrated the anniversary of their first great national deliverance” from the power of those who trusted in false gods. But an important question arises: Do the nation appreciate the sublime idea

that gives significance to the ordinance? or have they lost sight of that idea, and are they now groping their way through time under ceremonial burdens which rabbinism has bound upon their backs, but which it will not touch with one of its fingers? The original directions how to keep the passover were exceedingly simple: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Ex. xii. 15.) "Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarter." (Ex. xiii. 7.) To maintain the significance of the token "unleavened bread," all that was necessary was to destroy the leaven and leavened bread on the first day, in all their houses. But there is nothing that shows that the Israelites have lost the idea which the token signified, so clearly as an attempt to expound in a learned way the simple terms in which the ordinance is described. The only questions respecting the meaning of these terms that can arise are: Are the terms simple? Is their meaning obvious? Can any one that understands language possibly mistake their meaning? Let the unbiased Jew read Exodus xii. 1-20, and then ask himself if any thing could be more simple and plain. Is there a single sentence that needs comment? Now, suppose a Christian or a Turk should gravely propose to write a commentary upon these twenty verses in order to unfold their meaning. Suppose he should ask, "What is meant by the putting away of leaven mentioned in the law?" and should then give a learned answer, and add a formula to be repeated by every Jew in the act of putting away of leaven. Suppose he should require you, "on the evening before the 14th of Nisan, before the coming out of the stars, to search all your house through by the light of a single wax taper," and if after your search you should see a mouse come into the house with leaven in his mouth, he should require a second search. Suppose in his commentary he should assert that it is allowed you instead of destroying your leaven to pawn it to a Gentile, and then after the passover to redeem it so as to lose nothing; and then should gravely assert that these directions were given by the Almighty, and that they are necessary to the right observance of the ordinance. What would you say? Would you not feel that your holy religion was grossly insulted; that the divine revelation was wantonly impeached; or that the commentator was insane; or that he totally misapprehended the design of the ordinance? You would reply, What call is there for all this display of learning? "Who is this that darkeneth counsel by words without knowledge?"

Precisely the course which is so justly condemned by the common sense of every Jew, rabbinism pursues. It declares that the written Word of God is too obscure to be understood, and therefore Jehovah gave the oral law to unfold and explain it. Hear the oral law, which is held as of divine authority by all learned and good Rabbis, and whose teachings are indispensable to the right performance of any religious duty:—

מִזֵּה הָיָה הַשְּׁבִתָּהּ זוֹ — מוֹרָה בְּחֹר' הָיָה שִׁיבְטָלוּ בָּלְבוּ וַיַּחֲשׂוּ אוֹתוֹ בַּעֲפֹר וַיִּשֶׂם בָּלְבוּ
שֶׁא' בִּרְשׁוֹתוֹ חֲמֵץ כָּלִי. וּשְׁבֹל חֲמֵץ שֶׁבִּרְשׁוֹתוֹ הָרִי הוּא נֶעֱפֵר וְנִדְבֵר שֶׁאֵין בּוֹ צוֹרָךְ כָּלִי:

"What is meant by the putting away (of leaven) mentioned in the law?"

It is this, that a man annul it in his heart, and count it as dust, and intend in his heart to have no leaven whatever in his possession, and that all the leaven in his possession shall be as dust, and of no necessity whatever." (Hilehoth Chometz Umatzah, c. ii. 2.) Was there any necessity of adding this oral direction to the written word? But rabbinism adds more, and actually gives a form of words which it is necessary to repeat in order to get rid of leaven, viz. :—

כל חמירא וחמיע ראכא ברשותי רחמיה ורלא חמיה רבערתי ורלא בערתי
לכטל ולהי כעפרא ראערא :

"All manner of leaven that is in my possession, which I have seen, and which I have not seen; which I have removed, and which I have not removed, shall be null, and accounted as the dust of the earth." (Levi's Prayers for the Passover, fol. ii. col. 1.)

But the directions multiply almost in an arithmetical ratio.

אור לארבעה עשר בניסן : קורס צאת הכוכבים כורקין את החמין לאור הנר של שעה
היחירי : ומשהגיע זמנו אכור לעשות שום מלאכה ולא לאכול ולא ללמוד :

"On the evening before the 14th of Nisan, before the coming out of the stars, they are to search for leaven by the light of a single wax taper; and when the time draws nigh, it is unlawful to do any work, or to eat, or to study." (Passover Prayers, fol. i. col. 2.) Again:

אם ראה עכבר
etc.

"If after the search he see a mouse come into the house with leaven in his mouth, it is necessary to search a second time; and although he should find the crumbs about the house, he is not to say, the mouse has eaten the bread long since and these are the crumbs, but on the contrary, he must fear lest it should have left the leaven in a hole or a window, and these crumbs were there before; he must therefore search again. If he find nothing, then he must search the whole house; but if he find the bread with which the mouse went off, then no further search is necessary." (Hilehoth Chometz, c. ii.) Bear in mind, reader, these are not merely rabbinical directions, but directions which learned Rabbis say come from God. Now look at the directions. On the *evening* before the 14th of Nisan, before the coming out of the stars, the Jew repeats his formula to get rid of the leaven in his intention; then he takes a single wax taper and searches the whole house. He finds no leaven, but just as he is about to blow out his taper, out pops a mouse with a piece of bread in his mouth. Now the search must begin again. He must turn the whole house upside down to find the mouse. He finds crumbs; but no, the mouse has not eaten the bread and left the crumbs. So on he goes, until perchance he finds the piece of bread with which the mouse ran off. Then only he may cease his search. But the oral law says, when the time draws nigh it is unlawful to do any work; but if he does not find the bread which the mouse ran off with, he must continue his search or else be cut off from his people; for if he does not put away all leaven out of his house, he must be cut off from Israel.

Is it possible, exclaims the honest Jew, that such trifles could be origi-

nated by the Holy One? Is it possible that learned and good Rabbis could be so blinded as to gravely maintain that this is part of the oral law that God gave to Moses? Surely they were wofully deceived, or else take delight in loading us with ceremonial burdens to such an extent that we wholly lose sight of the grand import of the passover. And yet this is truly a part of modern Judaism, and is practised by Jews in all countries on the globe. The written Word is as simple as possible, and the duties of the ordinance are not at all burdensome.

In order to keep the passover properly, and carry out its original design, first, a lamb without blemish, a male of the first year, is to be taken for a household. If the household be too small, it shall be taken for two. "On the evening before the fourteenth day of the same month," it is to be killed. The blood is to be sprinkled on the door-posts; the flesh is then to be roasted and eaten, and none left until the morning. Their loins are to be girded; shoes are to be on their feet, and a staff in their hand; and they are to eat it in haste. The unleavened bread is to be eaten seven days. On the first day they are to put away leaven out of their houses, and eat nothing leavened.

Could directions be plainer or more simple? Do they need explanation? Then does not the oral law darken the written Word instead of simplifying it? And is it not evident that it is an invention of men who had lost sight of the import of the passover, viz.: that Jehovah had appeared for the deliverance of his people by the destruction of the vaunted power of idolatry; that in a moment when idolatry was in its glory, and exulting over the God of Israel, he sent an angel to pluck its brightest flowers, and wither them in his hand; at the same time, he led his defenseless people out of their bondage in triumph, and crippled all the energies of a mighty nation by a single overthrow in the Red Sea? This was the beginning of that series of triumphs in favor of his people against all opposers and oppressors, until he shall come to reign among them in triumph and glory. Oh! had Israel kept steadily in view this grand idea, and acted upon it, he would not now be again in a worse than Egyptian bondage among all nations, where he is made a mere hewer of wood and drawer of water, or a maker of bricks to build temples for idols. Where rests the responsibility of his present degradation and distress? Upon the inventors and upholders of the unsightly temple of the oral laws, where he groans on account of his burdens, and wails on account of his darkness. O God, what a spectacle do I see! That people whom thou didst miraculously deliver from Egyptian bondage, lead in triumph through the Red Sea, settle in the Land of Promise, make the most powerful in the world, now reduced to abject servitude among the nations, where they are ashamed of the very name once the glory and terror of the earth! Whence the change? Is idolatry again in the ascendancy? Has the combined power of the gods at last overcome Jehovah of Hosts? Or have the supporters of the oral law led Israel like sheep to the slaughter, or led them so far from the fold of Jehovah that they know not how to return, but are wandering upon the dark mountains, the prey to a rapacious world? "O Israel, thou hast destroyed thyself!" Is it not time for Israel to begin seriously to inquire if during his two thousand years' virtual cap-

tivity the promise to their father Abraham may not be fulfilling?—"In thy seed shall all the nations of the earth be blessed." Or the predictions of Isaiah?—"Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. xlii. 1.) Also: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant for the people, for a light of the Gentiles." (Isa. xlii. 6.) Also: "And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. xlix. 6.)

All that there is sound in philosophy, excellent in government, virtuous in society, benevolent in institutions, pure in religion, among existing Gentile nations, is due to the teachings of a Jew, a regular descendant of David, and heir to his throne, who appeared in Judea a little more than eighteen centuries ago. Any one who is at all acquainted with his teachings, and their influence upon mankind, must admit that wherever they have been extensively taught and practised upon, there have been good society, good laws, good people; advancement in civilization, perfection in art and science, a subjugation of the mere animal passions of men to their higher faculties. But wherever these teachings have been discarded, perverted or corrupted, there have been despotism, idolatry, miserable society, suppression of commerce, science and art. That Jew's name was Saviour Messiah. Now would it not be well for every Jew to inquire if this be not the very personage whom Isaiah mentions as being a light to the Gentiles? Here is a remarkable coincidence between the prophecy and the effect of the teachings of this man called Saviour Messiah. The prophecy speaks of one "who is to raise up the tribes of Jacob, and to restore the preserved of Israel." This personage, Saviour Messiah, in his teachings shows when this glorious event for Israel will take place: "At the fulness of the Gentiles;" when his teachings among the Gentiles shall have accomplished their mission in disseminating good principles of action through every department of society. Then "all Israel shall be saved;" saved from the east, from the west, from the north, from the south, and be reinstated in their ancient rights, privileges, and standing among the nations. It were well if honest Jews would examine this subject a little more. Peradventure their teachers, who adhere so tenaciously to the oral law, are deceiving them upon a point vital to their spiritual, national, and eternal interests, viz., the advent of the Messiah; when, how, and where he was to come. What if he be come already, and the leaders of your nation, who you know have deceived you respecting the Divine authority of the oral law, superseding by their own ridiculous and absurd traditions the written law of the Eternal One, have rejected him as an impostor? It would not be strange if these men had rejected the Messiah, seeing it is through their means and iniquity that you are now wandering among the nations, a proverb and by-word. Hear Ezekiel: "Woe to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The

diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." (Ezek. xxxiv. 2-6.) What a touching description of the present condition of poor Israel! But do not overlook the cause. The shepherds are living on the flocks, which they could not do if they did not first blind them with the follies of the oral law, which is the foundation of modern Judaism.

II. FUTURE DELIVERANCE.—We have said that the passover is an ordinance commemorative of the epoch of that series of miraculous displays of Jehovah on behalf of his people against idolatrous and other wicked powers which will terminate only in the utter overthrow of the latter and establishment of the former upon a foundation immovable and eternal. The promise of this state of things was made to Abraham, and the covenant stipulated that it should be brought about through the instrumentality of his seed. Not his seed unholy and apostate, but his seed possessing the faith of Abraham, the meekness of Moses, the devotion of David, the spirituality of Isaiah, and holiness of Daniel. Here, Israel, in your wanderings, there is hope! And why do you not possess as a people these characteristics? Ah! I see. You are loaded with ceremonial burdens. In vain do you worship God, because taught only the traditions and commandments of men. Your leaders, groping in the dark, only lead you to cisterns, broken cisterns that can hold no water. Let us lay aside for a little the oral law and look into the written Word, and see what encouragement there is for Israel to hope for a greater deliverance than that from Egyptian bondage.

The mere anticipation of the blessing of emancipation from your political and spiritual thralldom ought to have the effect of so attaching you to the Author of your deliverance, that you would seek to know and do his will with all your hearts.

The fact that the teachings of *Christianity* all sympathize with your present bondage, and have planned the way of deliverance, ought to inspire respect, and lead to investigation of the question, whether the Founder of Christianity was not a greater than Solomon, and the One whom David calls Lord?

The fact that those Christians who are true to the principles of the Christian religion have been your only Gentile friends since your national wreck under the Emperor Titus and your universal dispersion, should lead you to examine the spirit that actuates them, to see whether it be not the same that inspired your ancient fathers to those morally heroic deeds that render them eternally illustrious, and whether that spirit be not from the Holy One.

Now it is the Christian that comes boldly forward, like a Moses, to deliver you. His interests are bound up with yours; his hopes rise with your

redemption. The glory and triumph of the Saviour Messiah depends upon your glorious restoration to the position, rights, and privileges you once enjoyed. Hear him: "Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them (the Jews) be the riches of the Gentiles, how much more their fulness!" What language is this! Again: "My heart's desire and prayer to God for Israel is, that they might be saved." "And I could wish myself accursed from Messiah for my brethren, my kinsmen according to the flesh." "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Messiah came, who is over all, God blessed for ever."

What tokens of kindly regard are these! Here are the very breathings of Christianity. Christianity takes you by the hand and gently leads you out of the labyrinthal mazes of Rabbinism into the clear sunlight of God's own Word, and points you to a destiny before you indescribable and full of glory, to an inheritance only to be enjoyed by the pure in heart.

Isa. lx. 1. כו מי אורי כיבא אורן וכבוד יהוה עליך זרח:

Why do you not rise and shine?

כי אסענוותיכם היו מבדילים כינכם לבין אלהיכם וחטאותיכם הסתירו פנים מכם

Isa. lix. 2. משמוע:

Ah! here is the reason, which has been of two thousand years' standing or more. When these iniquities shall have been atoned for by the only Lamb which God has provided for the sins of the world, or rather when you shall have accepted this atonement, then shall be speedily fulfilled the inspired prediction, viz.: "The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." But think not, O Israel! that this blessing will come upon thee in thy present condition. When thou hast learned in what thy iniquity, which now separates Jehovah from thee, consists, and shalt humble thyself on account of thy mad rejection of Messiah who was in the form of God, but took thy form in order that thou mightest take the Divine form, then the glory of the Lord will rise upon thee, then will he appear in his glory to deliver thee.

The Passover, taken as a whole, is an earnest of your future deliverance. The Egyptians typify your present oppressors, both temporal and spiritual; the destroying angel typifies the Almighty Arm that will be enlisted in your defense against all foes; the lamb typifies Messiah, who, according to Daniel, was to be cut off for you, (Dan. ix. 26. ויכרת משיח ואין לו,) whose blood, when seen appropriated by you, as a sign that you are an Israelite, shall deter the Almighty from your destruction. But whoso neglects to have the blood upon the door-posts of his house in that day will not escape the avenger's curse. As the children of Israel were organized into a nation upon a new platform after they crossed the Jordan, so will

they yet become a new nation, a peculiar people, organized upon a new principle. As Ezekiel describes it ch. xvi. 24: (etc. וְלִקְחֵתִי אִתְּכֶם מִן־הַגִּימִים,) "And I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." There will be then no more "drawing nigh unto God with the lips while the heart is far from him;" no more vain worship, "teaching for doctrines the commandments of men." But what Israelite appreciates that state of things? "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejeeted of men." (Isa. liii. 1, 2, 3.) Who? Concerning whom does Isaiah speak? Whom but Jehovah of Israel, and Saviour Messiah of Christianity, who has been rejeeted in every age? "Turn ye! turn ye! for why will ye die," O house of Israel?

M I L L E N A R I A N I S M .

I. ANTI-MILLENARIAN SENTIMENTS.

1. The Jew has no right to a prominent place in our regards and efforts at conversion.
2. Christ is not only now King, but that there will therefore be no future consummation of His kingdom, nor any change in the mode of its administration.
3. Christ is now upon David's throne.
4. Christ's kingdom is only spiritual, and has not and will not have any visible manifestation.
5. The Church is not only Christ's kingdom, but is never to have any other than its present administration.
6. The Church is not only to be extended by moral and spiritual agency, but the coming of our Lord will be attended by no special presence of the Spirit.
7. The gospel is to prevail throughout the world before the advent of Christ.

II. MILLENARIAN SENTIMENTS.

1. While the Jews ought to have a prominent regard in the hearts of Christians, still the gospel is to be preached with all zeal to all the world.
2. Jesus Christ is now and ever has been a King, but he is now exalted to the right hand of the Father, and is there ruling, governing, and defending his Church.
3. He is not now seated upon the throne of David, but that throne is his by promise and covenant, and he will sit on it during his reign on earth.
4. His kingdom is spiritual, and it also has and will have an outward manifestation; at present, in his visible Church; after his coming, in his glorified saints and the converted nations.

5. Men are introduced into fellowship with him by the agency of his Spirit giving effect to the Truth.

6. His advent is to take place before, not after, the conversion of the world.

7. The "kingdom and dominion, and greatness of the kingdom under the whole heaven," are to be his for ever.—*Theo. and Lit. Jour.*

THE JEWS IN THE UNITED STATES.

News Items from the Occident.

NEW-HAVEN, CONNECTICUT.—In a late hasty tour through Connecticut, Massachusetts, and New-York, we stopped first at New-Haven, and were gratified to find quite a numerous and well-organized community. They have for Hazan the Rev. Mr. Zunder, and Mr. Maylander for Shochet. They occupy, for the present, a pretty hall, situated in a good position. Mr. L. Waterman was Parnass until lately, but he has resigned. We omitted to note down the name of his successor. The attendance has increased to that extent that they require to place additional seats for the holydays; but there is enough room yet to introduce them. Our sojourn was limited to but a few hours, wherefore we could not obtain all the knowledge we desired.

HARTFORD, CONNECTICUT.—We found here a body of Israelites, consisting of about fifty families, who, as we learn from a letter before us, and as we were convinced by such an actual intercourse which our short stay allowed, are thriving and doing a respectable business. The congregation was organized about four years ago; and the officers, who are annually elected at the quarterly meeting held on the middle days of Passover, are, Mayer Stern, First President; Isaac Hartman, Second President; Abraham Hollander, Comptroller; and Hirsh Wallach and Alexander Rothschild, Trustees. The means at command not being yet sufficient to build a proper Synagogue, they have rented a hall, which they have fitted up; it will hold about one hundred and fifty persons. The service is read by Rev. M. L. Strauss, who acts as Hazan and Shochet. There exists also here a Hebrew and English school, with about twenty-five scholars, under charge of Mr. Lazarus Mosbacher.

BOSTON, MASSACHUSETTS.—Here we found a numerous body of Israelites, some of whom we should judge to be engaged in large and flourishing business. The minister is the Rev. Joseph Strouse, who also conducts the Hebrew school of the congregation. The President is Mr. Moses Ehrlich. We have not as yet received the particulars as to the other officers, and numbers of the people, which we had expected. They have a large room in Washington street; but we learned from the President that they had resolved to build forthwith, a lot of ground having already been purchased. We think that there are at least a hundred and twenty families in Boston, who, though mostly in moderate circumstances, are all able to support themselves; and if we understood aright, there are few or none either here or in other northern towns, who require charity for their support. We hope that some of our friends there will favor us with particulars at their first leisure.

PROVIDENCE, RHODE ISLAND.—At Boston we learned that a small body of Israelites was settled in the capital of Rhode Island; but our time did not permit us to visit them this time.

BANGOR, MAINE.—Here, also, there is a small Jewish community. We did not visit it, and met with none from there. Besides these places, there

are Jews at Portsmouth, New-Hampshire; New-Bodford, Massachusetts; at Bridgeport and Meriden, Connecticut; and in most other towns of New-England where the situation or business prospects hold out the means of obtaining a decent livelihood. The whole time we spent in New-England was from Monday to Thursday evening; wherefore our information is necessarily as meagre as we have given it.

ALBANY, NEW-YORK, has now three congregations: the old Beth-El, the Beth-Jacob, and the new society of Dr. Wise; the latter of which we hear intend consecrating a church they have purchased, on Sabbath *Teshubah*. The Beth-El Synagogue, in Herkimer street, of which Rev. Ferst Traub is Hazan, we found in excellent order. The President is Louis Spanier. The Beth-Jacob, in Fulton street, under charge of Rev. Mr. Katzenberg, is a neat structure, and was under repairs, to be ready for the holydays, during our visit. We should be pleased to receive full accounts of the state of the congregations in this city. We think the average number of families belonging to each is somewhat exceeding fifty.—We are happy to announce that the litigations consequent on Dr. Wise's retirement from his former office have been amicably adjusted, and all charges, etc., dropped on all hands. We could not communicate any more pleasing intelligence to our readers; since concord should always prevail between the various divisions of our brethren, if unfortunately even circumstances compel them to separate into different congregations in the same city.

UTICA, NEW-YORK.—Here, too, we met with a congregation having a place of worship, which, however, we regretted not to find in as good order as it should be. It is situated in Hotel street, and is a wooden structure; and a little expense, judiciously applied, would render it as well-looking as the Beth-El at Albany. We hope that this will be speedily attended to. The minister is a learned Polish Rabbi, who wears the national costume. His name is Rabbi Pesach Rosenthal, and he officiates as Hazan, Preacher, and Shoehet, and attends to other duties beside. He is an illustration of the peculiar devotedness of the Jewish teacher to his calling, not rarely met with in countries where the yoke of oppression weighs heavily upon us.

SYRACUSE, NEW-YORK.—In this city exist three Benevolent Societies, the Society of Brotherly Love, *אהבת אחים*, of which Wm. Henochsberg is President, Israel Bonner Treasurer, and M. Henochsberg Secretary. It has lately laid the foundation of a Widows' and Orphans' Fund. The other is called "The Mutual Assistance Society," *רוֹדֵף חֵכֶר*, under the Presidency of Isaac Garson; Solomon Leaderer is Treasurer, and M. A. Marks Secretary. The members of both number about fifty each. The annual contribution is three dollars, and the weekly relief during sickness is the same amount. The last is a Ladies' Society, called *גַּמְלֵיּוֹת חֵכֶר*, and has sixty-five members. The President is Mrs. Fanny Bamberger, and Mrs. Rosa Stone is Treasurer and Secretary. All three attend to the funeral rites of the respective members.—The Synagogue cost about \$10,000, of which a considerable sum is still unpaid. It has a clock under the western gallery, which performs its work in silence; and wherever one is introduced or in existence in Synagogues, we hope that pains will be taken to obviate the peculiar annoying and monotonous ticking which we have observed in some places, by which the worship is greatly interrupted.

ROCHESTER, NEW-YORK.—The congregation of this place is under the Presidency of Mr. J. Katz. The minister is the Rev. Mr. Doski. We had no opportunity of visiting the temporary Synagogue where they worship, or of making the personal acquaintance of the minister. We heard persons speak of their intention of soon building a Synagogue, and we trust that they may speedily commence the good work. Every day's delay is a hin-

drance to a proper progress. Here, too, is a Ladies' Benevolent Society; but we failed to obtain the particulars.

BUFFALO, NEW-YORK.—Here we learned to our regret that the people are divided into two congregations; still there seems to exist a perfect good understanding between the two bodies. The elder or Polish congregation have a pretty Synagogue in Pearl street, in the rear of the American House in Main street. It has the fault of being too far back from the front entrance, but we hope that before long the people may be able to remove the obstruction which now separates them from the street. The Rev. Isaac Moses Slatki is minister of the body. The other or German congregation, under the Presidency of Mr. E. J. Bernheimer, is about fitting up a place of worship in Ellicott street, at no great distance from the other. From what we saw, we should say that there are a great many Israelites at Buffalo, so that it may perhaps be practicable to maintain two respectable congregations, with all the necessary appliances. We should be pleased to learn all the particulars of the resources and the number of Israelites, and other matters of interest, from some of our friends. Will they attend to it?

POUGHKEEPSIE, NEW-YORK.—Although we had no opportunity to visit this city, we learned in travelling that a congregation was organized here. In Hudson there are several families, but no congregational organization. The same is the case at Troy, Schenectady, Watertown, Oswego, Binghamton, and probably other places in the State of New-York, of which we could obtain no account. Upon the whole, it will be seen, however, that the field of Judaism is extending, and this very rapidly, in the Northern States, where not long since the face of an Israelite was but seldom seen, and where our mode of worship was entirely unknown. May the future be still brighter than the past has been!

RICHMOND, VA.—We are pained to hear that a dispute has arisen between the Portuguese and German congregations, relative to the possession of the burying-ground. It was given by the city of Richmond, when Major Wolfe was a member of the Council, to the then Israelitish congregation, which was the Portuguese, years and years before the Germans were thought of; hence, at a first view of the case, we should say the custody belonged to the original possessors, though all others are entitled to its use. Perhaps, however, there are some points in the question which we do not understand. We exhort them all, however, to pursue the path of peace. Let them remember the name of the old association of Israelites, *Beth Shalome*.

THE REV. DAVID M. ISAACS, who for many years was the preacher of the Liverpool congregation, was lately induced to resign his office, and to remove from the city. We now learn from the *Jewish Chronicle* of August 29th, kindly lent us by the Rev. S. M. Isaacs, of New-York, that a meeting was held on the 24th of August, which was largely attended, for the purpose of devising ways and means to induce the reverend gentleman to resume his ministerial functions. A resolution was moved by Mr. Lewis Samuel, and seconded by Mr. N. Goldsmith, which will give our readers the main features of the transaction. It is as follows: "*Resolved*, That this meeting, having heard with regret of the resignation and departure of our respected friend and lecturer, the Rev. D. M. Isaacs, do pledge themselves to use their utmost exertions to obtain his return and re-engagement, and request most respectfully that the wardens of the congregation do immediately place themselves in correspondence with the Rev. D. M. Isaacs, for the purpose of endeavoring to secure his re-engagement." The unanimous adoption of the resolution is certainly highly creditable to all the parties; and we trust that Mr. Isaacs may soon be reinstated in the exercise of his sacred functions, by which hitherto he had secured to himself so

large a share of public approbation. At the same time it was recommended to place seat-holders on the same footing with members, and give them the right of suffrage, a measure which we deem highly necessary for the advancement of religion, only to be denied upon an urgent necessity being made out on the contrary side; and we trust that in America, too, this subject may demand and obtain, as it deserves, the profound attention of several congregations which are faulty in this respect. Want of space prevents us now from enlarging.

ENGLAND.—It is no news to our readers to announce to them that again a bill to emancipate the Jews, by a repeal of the test oath, has been once more rejected by the House of Lords, as the daily papers have long since announced it; but we insert it merely as a matter of record. Equally unsuccessful with Baron Lionel Rothschild, the member from London, has been Mr. David Salomons, the newly-elected member from Greenwich. The House would not admit him to his seat without taking the oath "on the true faith of a Christian;" and he had to withdraw in consequence, although he had already voted several times, and spoken once in quality of a member of the Commons. It is probable that the question will be farther agitated, and that justice will be done at last. In the mean time, we recommend to Messrs. Rothschild, Montefiore, Salomons, Goldsmith, and others, to do themselves justice by encouraging Jewish literature, establishing a college for the training of ministers, and do other things to elevate our character. They would thus impose more respect upon the House of Lords for the Jewish character than all expenditures otherwise directed, and all the hollow sympathy of a faithless premier and his vacillating supporters. Will they try? Our word for it, their means would be well laid out, and success would not be long doubtful.

ORDER OF SERVICES AT THE LATE DEDICATION OF A JEWISH SYNAGOGUE AT SYRACUSE, N. Y.

THE Ministers and the Trustees of the congregation, bearing the scrolls of the Holy Law, walk in procession from the old to the newly-built Synagogue. On arriving at the vestibule, the procession apply for admission, proclaiming in Hebrew:

"Open unto us the gates of righteousness, that we may enter them and offer our grateful homage to the Lord our God."

The Minister from within responds:

"This is the gate of the Lord, the righteous enter therein. Enter ye his gates with thanksgivings, his courts with praises; give thanks unto him, bless his name."

The gentlemen appointed then open the door of the Synagogue; the procession enters, the Minister declaring:

"How beautiful are thy tents, O Jacob! thy tabernacles, O Israel!

"O Lord, I love the habitation of thy house, and the dwelling place of thy glory:

"We will come into thy tabernacles and worship at thy footstool."

When the bearers of the scrolls of the Law approach the Ark, the same will be opened, and the Minister chants the following:

"And it came to pass when the ark removed, Moses said, Arise, O Lord, let thine enemies be scattered, and cause them that hate thee to flee from thy presence:

"For out of Zion the Law will go forth, and the Word of the Lord from Jerusalem.

"Blessed is He who in His holiness gave the Law to the children of Israel."

Minister and singers:

"Hear, O Israel, the Lord our God; the Lord is one, our God is one, our Lord is great, holy and tremendous is his name.

"O magnify the Lord with me, and let us together extol his name."

Choir:

"Thine, O Lord, is the Greatness, Power, Glory, Victory, and Majesty; for all that is in the heavens and in the earth is thine: Thine is the Kingdom, O Lord, and thou art exalted as Supreme above all."

The procession then walks around the synagogue seven times. During each circuit one of the following Psalms will be chanted:—

First Circuit,	-	-	-	-	-	-	-	-	-	Psalm	30
Second	"	-	-	-	-	-	-	-	-	"	84
Third	"	-	-	-	-	-	-	-	-	"	24
Fourth	"	-	-	-	-	-	-	-	-	"	132
Fifth	"	-	-	-	-	-	-	-	-	"	100
Sixth	"	-	-	-	-	-	-	-	-	"	122
Seventh	"	-	-	-	-	-	-	-	-	"	91

At the conclusion of the seventh circuit, the Minister of the day, the Rev. H. A. Henry, of Cincinnati, will read a prayer in English, (composed by him,) on behalf of the Government and the United States of America; after which the Minister and Chorus chant the 29th Psalm. The scrolls of the Law are then deposited in the Ark. Consecration Sermons followed.

From the "Epoch of Creation."

REFERENCE TO THE SUPREME AUTHORITY AND IMPORTANCE OF THE SCRIPTURES.

If the Scriptures were given by inspiration of the Creator and Ruler of the world; if they teach what we are to believe concerning Him, and what duties he requires of us; if they record His acts as Creator and Ruler and the laws and sanctions of His moral government; then they demand our highest reverence as bearing the signatures and sanctions of His infinite authority, exhibiting the nature and basis of His prerogatives and rights, and imposing upon us the most unrestricted and imperative obligations. If in our degeneracy and blindness we do not understand and comprehend all that they teach, it becomes us to regard them as the appointed vehicle, the ark of the Divine wisdom, authority and favor to a fallen race, and at least to refrain from putting forth the presumptuous hand of our physical theories to rectify or guide it.

Infidelity, driven forth from the fields of metaphysics and philosophy, has taken refuge in the dark recesses and labyrinths of physical nature, where its invariable concomitant and counterpart, Superstition, finds mysteries, prodigies, paradoxes and wonders, suited to its insatiable cravings.

The Christian man is tempted to follow, and to encounter the wily enemy in this ambush, leaving neglected behind him the only citadel and tower of his strength and safety, with his munitions of defense. He ventures on the conflict with such weapons only as he may have in common with or may obtain from the adverse party, by barter or concession. If on this arena he contends for the reality and divine authority of inspiration or of miracles, he soon, step by step, as the spell of naturalism or of his contrasted and conscious weakness comes over him, yields to the visible, innumerable, inexplicable paradoxes, mysteries and mazes of nature, all that his adopted guides, the laws of physical science, reject as supernatural. As he descends into the sepulchral abysses of the earth in search of primeval

records and revelations, the light of heaven is intercepted and soon forgotten.

If in respect to the moral nature, accountability and destiny of man, in his relations to his Creator, Preserver, Ruler and Redeemer, the Bible is any thing, it is, without competition or comparison, essential to him; his only infallible guide, a lamp to his feet, a light to his path. Suited to his limited capacities, his dependence and his weakness, it exhibits moral reasons for the works of creation and providence, and leaves the great and to him inscrutable mysteries of nature, and of the mode of the Creator's agency, in originating, upholding, changing and governing all things, unexplained.

Jehovah, the Incarnate Word, is in the theories of physical science unrecognized and unacknowledged. When He was visibly in the world, which was made by Him, the world knew Him not. And that He is now no more known or acknowledged in the systems of Idealism, Pantheism and Naturalism, than in those of pagan superstition and Mohammedan imposture, should be a warning to good men not to swerve from the lights of the only revelation He has vouchsafed and sanctioned for their guidance. As yet the world at large has never acknowledged His prerogatives and rights as Creator and Moral Governor.

But we are forewarned in terms fitted to arrest and fix our attention, that in the consummation of the purposes and as one of the results of His perfect administration, He will be recognized in the greatness and majesty of His person, and the glory of His attributes. "Every eye shall see Him," and every knee shall bow, and every tongue shall confess, that in contradistinction to all idols, and all creatures, He is Jehovah, the self-existent, the Creator, Upholder, Ruler and Judge of all.



FRANKFORT-ON-THE-MAINE, *January 23.*—The Chamber of Commerce of this city having to fill up a vacancy in their body, caused by the death of M. Ferrer, a banker, have just unanimously elected a Jew, M. Philippe Elison. This is the first time that a Jew has become a member of our Chamber of Commerce, which, in spite of the law of February 20, 1849, establishing the equality of all citizens without distinction of creed, had continued to enforce the observance of that article of their statutes of 1817, which enacts that Christians alone are entitled to become members of the chamber.—*Univers Israélite.*

STOCKHOLM, *December 26th.*—M. de Liljenstolpe, member of the Order of Nobles of the Diet, has brought a proposition before that body to the effect, that the Jews shall be permitted to enjoy the same rights which, by the fundamental law, are accorded to the Christian Swedes who do not profess the dominant religion of the country, Lutheranism. The proposition met with a favorable reception from the Order of Noblesse, who sent it to the Committee on the Constitution.—*Ibid.*

FRANCE.—By a decree, dated January 2, the President of the Republic, at the instigation of the Minister of Public Instruction and Worship, creates M. Marchand Ennery, ten years professor at the Jewish schools of Nancy, grand rabbi of the consistorial department of Paris from 1829 to 1846, and grand rabbi of the central consistory of the Israelites of France since 1846, knight of the national order of the Legion of Honor. A ministerial order, dated January 18, approves the election of M. David Lehman as grand rabbi at Rixam, Haut Rhin. M. Lehman will worthily succeed his predecessor, who has been made grand rabbi of the consistory of Colmai.—*Ibid.*

ROME.—It was discovered at the recent census that there were 9,000 Israelites in Rome.

Missionary Intelligence.

A. S. M. C. JEWS.

It is well to pause at intervals in the work of missions, and take an unbiased view of the actual results in proportion to the means used. It is a very common but very natural fault of those of us immediately connected with benevolent enterprises to make the most of the results of their efforts possible, with the intention to keep up the courage of the Christian community. There is a dread in our minds lest Christians in this age of fickleness should grow weary in well-doing because they do not reap abundant fruits at the time they themselves have set for the harvest; hence Christians must be made to feel that a successful work is in prosecution in order to secure their active coöperation.

But it is a paradoxical principle which should ever be kept before the mind, that when the "Christian is weak then he is strong." It is in the midst of discouragements and difficulties that his Christ-like nature is developed and made to shine out with unusual splendor; it is when there are "principalities and powers and spiritual wickedness in high places" to wrestle with that he girds on the whole armor of God.

It must be admitted as a practical fact that the conversion of sinful men to God is the only consequential result of all our missionary enterprises. If we have no conversions, in the final issue we have nothing. The extension of science, art, and commerce; the spread of civilization; the establishment of free institutions and liberal governments; the propagation of religious doctrines; the actual prevalence of morality, and the triumph of nominal Christianity over the world, would, in the final summing up of all things, be considered of no value only as they had contributed to the actual conversion of sinful men to God. It is true that in a social point of view these results would be stupendous. But what is the ultimate good of society unless it contributes to the final salvation of men? Suppose there be a social community where all the social virtues are developed in perfection, and social happiness is enjoyed to the highest degrees, should each member at death pass into a world of eternal wretchedness and sorrow simply because the moral department of his nature had never been fitted to the enjoyments of the eternal state, what avail would be the state of social perfection enjoyed on earth? True, the infidel socialist, whose vision has never extended beyond the boundaries of time, would magnify this state of things beyond measure; but the Christian philosopher would be forced to exclaim, in the light of eternity, "Vanity of vanities, all is vanity and vexation of spirit!"

It must be admitted that this is an age of progress in every department of the social world; that this results directly from the dissemination of the principles of Christianity; that just in proportion as the light of Christianity is diffused social darkness recedes before it. But suppose that, with

here and there an exception, mankind are only socially benefited, of what importance would be these social results in the eternal world? But should the Christian seize hold of these social results and turn them to the account not merely of the more wide-spreading of Christian principles, but of the regeneration of the moral nature of men, and thus vital religion keep pace with civilization, the present world, in prospect of the world to come, would be filled with joy otherwise unknown.

Again, we have a right to expect religious results in proportion to the gospel means used to that end.

The gospel means for the conversion of men are exceedingly simple. Paul "determined to know nothing but Christ and him crucified" among whom he labored. Our Saviour, in his commission to his disciples, specified what they should preach, "Whatsoever I have commanded you." What he commanded them were facts, truths, and principles, adapted only to develop and cultivate directly the moral nature, and only indirectly the social nature and intellect.

The apostles took Christ's teachings and commenced the work of the conversion of men. It mattered not how ignorant, how debased, how heathenish were their hearers, they preached only Christ and him crucified; and God showed that he was "able by the foolishness of preaching to save them that believed." The religious results were immediately apparent. Thousands upon thousands, among both Jews and idolatrous Gentiles, were converted, and that not among the learned, the sages and philosophers. The leaven of Christianity began in the ignorant and stupid masses, and spread thence upward to the more enlightened part of the community. The grain of mustard-seed first struck root in the moral nature, and thence spread to the intellectual and social nature. This method for the conversion of men was adhered to during the first ages of Christianity, and always with the same results following. Could the truth be known, it would be found that every revival of genuine religion that has been attended with numerous conversions to God, whether local or general, has resulted from this same method. So where this method has been and is followed by any individual minister of the gospel, there we shall invariably find the same results. We need not refer to facts, as the principle which lies at the foundation of the phenomenon is obvious, and suggests such a result; viz.: Man's moral nature is depraved and degraded, and as a consequence his social and intellectual natures are involved in the ruin. If, now, we set about his conversion to God simply by addressing truths only adapted to elevate and develop his social and intellectual natures, we adopt means totally inadequate to such a result, because not at all adapted to it. But, on the contrary, if we choose means adapted to elevate his moral nature, we shall not only succeed in this object, but also indirectly elevate his social and intellectual natures. Therefore it may be relied on as a settled principle in the economy of human redemption, that the number of actual conversions to God among any people, whatever be their social and intellectual state, will be in proportion as what Christ commanded his disciples is preached among them.

Now suppose the means used to spread the gospel among mankind in order to their conversion, in comparison with those employed in primitive

times, be vastly more stupendous, but the actual number of conversions to God indefinitely less, what is the inference forced upon us? Why, that the means are not what Christ commanded.

Nothing could exceed, in number and in magnificence, the present means used to convert men to God. The printing press supersedes the gift of tongues; the present state of theological knowledge, and the means of its dissemination, will well take the place of the gift of prophecy; the perfection of medical science well supplies the desideratum of the gift of healing; the present immovable intellectual basis on which the evidences of revealed religion rest, is little inferior in efficiency against infidelity to the gift of miracles. In facilities for travelling from country to country the present has the advantage over primitive ages. In relation to privileges to preach the gospel, and conveniences for public worship, primitive times are far in the background. We have the same teachings, the same Holy Spirit, the same promises, and the same access to God that primitive times possessed.

But what shall we say of actual conversions to God, in proportion to the means employed? What an immense falling off is here! The ratio seems almost reversed. In primitive ages, in every age of revivals, in the experience of every godly minister, the means have been few and apparently insignificant, while the results have been stupendous; but now the means are on a magnificent scale, but the results, we must confess, are meagre indeed. We begin with the Jewish cause. More than \$250,000 are annually expended; more than 200 laborers are employed in the work; and there do not average 200 conversions annually, and great allowance must be made for many of these. Take the most powerful missionary society in our country. More than \$280,000 are annually expended; nearly 1,000 laborers are engaged in one way and another in the work, besides all the other facilities that could possibly be desired, with an experience of forty years; and yet there have resulted the past year only 1,200 hopeful conversions to God, and much allowance must be made for many of these. It is true that moral light is diffusing itself abroad among the nations, and civilization, with all its social and intellectual blessings, is following in its extended wake; but what of this, if the vast majority of these educated and enlightened heathen must finally be lost? Take an example nearer home. There is a city that boasts of more than 1,000 Sabbath-school teachers, with an average attendance of 15,000 scholars every Sabbath, and a large proportion of these children of Christian parents, and yet the number of hopeful conversions does not exceed annually 100 persons; and this has been going on for a whole generation. Thus, should we examine in detail all the various organizations of the Church for the conversion of men, we would be amazed at the extensiveness of the means employed and at the smallness of the result. We will instance another example, and by it endeavor to ascertain where the difficulty truly lies. We refer to our own Society. It is said that the Society was never in so flourishing a condition. With nearly \$1,000 per month income; with 18 laborers engaged in one way and another in the work; with nearly 3,000 subscribers to its publication, the actual results the past year have been 10 hopeful conversions to God. It is true, light is being diffused, Jewish prejudices broken down, and many

other desirable results produced; but what if in the final result the great mass among whom we labor are lost!

There is a serious difficulty somewhere. There is "a wedge of gold" somewhere hid; there is an Achan in the camp; and primitive results can never be repeated until the wedge is found, and Achan destroyed.

There are four great facts of Scripture that lie at the foundation of all success in our missionary work, whether at home or abroad.

1. We have no reason to hope for the conversion of men to God unless we preach to them what Christ commanded. What has he commanded? The geography and local facts of Scripture; the science of language, astronomy, philosophy physical and mental, music, composition, mathematics, or any other branch of education extant? No, none of these. But "that God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish but have everlasting life." Here is the sublime foundation of the whole superstructure. Its truths are only adapted directly to develop the moral nature. Now it matters not who the people are, what be their social or intellectual condition, no other truths except those that cluster around this will have the remotest tendency to convert a single soul to God; and if there be no conversion there is nothing. Now there is a growing distrust among us of the efficiency of these truths, especially when brought to the hearts of the bigoted Jew and degraded heathen. There is a strong inclination to prefer, in the first instance, means of intellectual and social elevation, or physical amelioration. Mission houses, schools, academies, colleges, are established, and various arts and trades are taught, in the hope that the moral labors may in time be more successful; and the great work of preaching the gospel directly to the darkened and prejudiced soul is daily being abandoned. No one objects to the social and intellectual elevation of the Jews or heathen, but it should be a natural consequence of their *moral* culture. Now this Society has begun the work in earnest of preaching what Christ commanded. We expect to succeed.

2. The second great fact lying at the foundation of our success is, that the plans of God in the conversion of men are to be carried out only by a *method* that is adapted to develop the Divine image stamped upon the hearts of those engaged in the work. "Let this mind be in you which was also in Jesus Christ, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Although of highest origin, the Christian is to take the place of a servant, exercise the greatest self-denial, and make the greatest sacrifices, to carry out the plans of God. The result of this course will be, supreme attachment to God, perfect confidence in his Word, the development of a Godlike benevolence; then men, seeing his good works, will glorify his Father in heaven. There can be no other object of leaving the Christian on earth only to glorify God by exhibiting the graces of the Holy Spirit in contrast with the false virtues of the world. The donation of the two mites of the pious widow, on this principle, were as much in the estimation of God as the thousands of the rich. The great

end, the development of Divine benevolence, was attained. Now, it cannot be the amount of money that becomes the efficient means in the conversion of men, but the amount of Christian benevolence and self-denial. We may have our treasury overflowing with rich gifts, but if there has been no exhibition of Christian benevolence and self-denial in filling the treasury, no conversions will result from the expenditure. Here then is "the wedge of gold" hid in the hearts of the Christian world, that makes the hosts of God so timid and unsuccessful against the enemy. The Church is worth her untold millions; but when we become aware of the fact that the whole result of her self-denial and benevolence is less than twenty-five cents on an average to each individual Christian, for the missionary work, do we perceive anywhere exhibited the mind of Christ? Do men here see any good works that lead them to glorify God? Will God bless such self-denial and benevolence by converting men? Christians allow themselves to be deceived upon this subject. They look upon \$500,000 annually expended in the missionary work as an enormous sum, and wonder why the work is not more successful. But things are great or small by comparison. The Christian compares the half million with his half thousand, or half a hundred, and is overwhelmed with the vast amount; but he should compare this half million with the five hundred millions which the Church has probably in her possession, and then it will appear in its just insignificance. He will be convinced that there never was an age when the Church was so selfish as the present. She does not give for the promotion of the gospel among the heathen one half per cent. of all her yearly income. Should the Church give on an average one dollar a year for the missionary work, it would amount to the sum of three millions; and who can say that there is not a Christian in the land but that is abundantly able to give this small amount without the least self-denial? But if the Church had any true love to God or for his cause, she would give at least one tenth of all her yearly income, and this would amount to at least thirty millions a year. Now here is the troublesome Achan in the camp. The Church is giving literally nothing for the mission cause. She is exercising no mind like Christ, and there can be no conversions to God.

3. The third great fact lying at the foundation of successful missions is, that Christian unity is Christ's method of convincing the world that the Father sent the Son. "That they may be one, . . . that the world may believe that thou hast sent me," is our Saviour's prayer. The great object to be gained by the prayer was, that the world might know that he was "God manifest in the flesh," but it was conditioned upon Christian unity. If men are to be converted to God, it will be by their belief in this grand fact; but they will never believe until Christians are one, even as the Father and the Son are one. Now what constituted the unity between the Father and the Son? What outward sign have we of it? *Love*. This is the only bond of union among Christians. Faith is all-important; a like faith in the fundamentals of Christianity is exceedingly desirable; but faith can form no bond of union between Christians. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Faith relates only to the facts of religion, hope only to the rewards of religion, while love is religion

itself. Supreme love to God, mutual love to men—this is religion. If a man's *faith* is such that he cannot exercise pure and unselfish love to his fellow-Christian, if a man's *love* is such that he sacrifices it to his faith, he has nothing to constitute a bond of union between himself and his fellow-Christian, and consequently exhibits no Christian grace that will convince the world that the Father hath sent the Son into the world; and consequently there can be no conversions among men to God. This want of Christian unity is one of the greatest obstacles to the conversion of either Jews or heathen. The moment that the heathen see the exhibition of discord among Christians on the ground of a difference of belief, they cannot be induced to embrace Christianity. But let them see brethren of different faith cemented together by a love stronger than belief, their prejudices are at once allayed, and they are ready to embrace a religion that admits of such a unity in variety. So with the Jew, the infidel, or even moral but worldly men. They will never believe the monstrous doctrine that He that is the founder of such a religion of discord was ever sent from God. Where is the bond of unity in the Christian Church? Where is there a love for the brethren strong enough to overcome the prejudices arising out of a difference of belief? Those of a similar faith may be connected together in the same organization, and consequently love each other. But this gives us a false view of the exhibition of Christian love. Who will not love those of their own society? Even the publicans do the same. But make up an organization of elements chosen from different organizations, with their belief unaltered, and let them exhibit the same feelings as they did when separate, and then we should have an example of discord unprecedented; but let each one have love so strong that a mere difference of belief would have no effect upon their attachment for each other, then we would have an example of Christian unity. It is this want of unity for which Christ prayed that prevents men from believing that the Father sent the Son into the world, and consequently their conversion.

4. The fourth great fact lying at the foundation of prosperous missions is, that the means we employ have no necessary connection with the conversion of men, but that that event is brought about by the Holy Spirit. God has adopted a system of means in connection with the work of the Spirit. In all the work of God the great end is to manifest his glory. When the Christian manifests in his life the fruits of the Holy Spirit, he reflects glory upon God. But these fruits are manifested only in his active relations to his sinful fellow-men. The system of means for the conversion of men is exactly adapted to show these fruits. In the use of gospel means to convert men there will be an exhibition of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and such like, against which there is no law. But these means do not change the heart, or convince men of the truth of the gospel, whatever other effect an exhibition of the fruits may have upon them. It is the Holy Spirit's province to regenerate and sanctify men. Now this fact is too much lost sight of. Says one, "Give us the money, and we will convert the world; all we want is the means." It is true that the gospel means are adapted to convert mankind socially and intellectually, but the Holy Spirit must renovate the

moral nature. Then the Holy Spirit is absolutely essential in the work of missions, but do we not practically deny this? Is not this the great reason why, notwithstanding that light is travelling in the direction of every point of the compass, exhilarating the nations with its genial rays, yet there are very few either Jews or Gentiles truly converted to God? But, wonderful condescension! the gift of the Holy Spirit has been conditioned on the action of the Christian. "For if ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Let the Church universal send up her earnest petitions in the name of her Great Advocate for this best of all gifts; then will the "glory of the Lord be risen upon her," and she will go forth "conquering and to conquer."

What we want therefore, as a Society, to be hereafter successful in the genuine conversion of the Jews, is first of all the Holy Spirit in the hearts of both laborer and those among whom he labors, as well as in the hearts of every one that gives a penny to advance the cause. We want then a manifestation of Christian unity resulting from love in the hearts of all, that the Jew may know that the Father hath sent the Son. We want then such a manifestation of Christ's mind in Christian self-denial and benevolence, that whatever be the amount in the treasury God will bless it a thousand fold in the conversion of the Jews. Then we want the daily prayers of the Church that all our laborers may have no other mind but to preach "Christ and him crucified" to the Jews, and that we may be delivered from all impostors. Then will God approve our work, and crown our efforts with abundant success, and we shall not be forced to resort to subterfuges in order to keep up an interest for the cause among Christians.

REV. S. BONHOMME'S JOURNAL FOR SEPTEMBER, 1851.

DURING the past month I have made several excursions in the country, for the purpose of visiting the churches to present the claims of the Society, and likewise to bestow new labor among the children of Israel. A number of precious opportunities presented themselves to me to prove to my Jewish brethren, from Moses, the Psalms, and the Prophets, that Jesus was the Christ.

On the steamboat from Philadelphia to Tacony, I introduced the subject to three Israelites. They admitted the low state of religion among them. One invited me to visit him on my return in Philadelphia; two of them took tracts; one went aside and read it. A third, with whom I entered more fully on the subject, expressed himself very freely, and said that he had convictions at times that Jesus might be the Messiah. Upon this I presented to him the most important passages of the Messiah's advent as an atoning sacrifice having long since taken place; such as the 9th of Daniel, the 49th of Genesis, (ten verses,) and presented to him the brazen serpent lifted up by Moses in the wilderness. I said to him, moreover, that the law of Moses specifically declares, in Leviticus xvii. 11, that it is the blood that maketh the atonement for the soul: **כִּי הַדָּם הוּא כִּנְפֵשׁ יִכְפֹּר**. As I thus presented to him these truths, and that as sinners we cannot approach God without a sin-offering, he earnestly asked the question, "What must I then do?" I replied, "Repent and believe; pour out your heart in prayer to God, and the Holy Spirit will apply the truth to your heart, and will show

you that Jesus is the true Messiah." We travelled on together in the cars from Tacony to Trenton, where we separated. May the blessing of God accompany the truth!

At Burlington, New-Jersey, I visited one family consisting of three males and a female, to whom I preached the Word of Life in their store, being all present, and two children. I felt, like Paul, pressed in the spirit to preach to them that Jesus was the Christ. It is likewise a fact and an encouragement in this work, that the most illiterate Jews with whom I converse, as well as the learned, have carefully perused the New Testament, so as to be well acquainted with its truth; and well may Christians pray to God for the Holy Spirit to be sent upon these dry bones of the house of Israel, that they may live.

At Easton, Pa., there is a large community of Israelites, divided into two congregations. During my stay I have been able to visit a number of families, speaking to them freely on the subject, supplying them with various tracts, and presenting before them the awful consequences of their neglect to secure their souls' salvation. In Easton there seems to be some encouragement among a number of individuals with whom I have freely conversed, and the Spirit of truth has been at work in their hearts.

The following questions were put to me by a Mr. C. on one occasion:—"Do you believe in God as a unity, and likewise as a trinity? Do you believe in the new birth? Do you believe in the resurrection of the body? Do you believe that there is a hell?" All which questions I answered him, and produced my proofs from the Old Testament Scriptures. Do you believe that God has a Son, and that Jesus Christ is the Son of God? First reply: *בראשית ברא אלהים את השמים ואת הארץ*. שנית *ישראל יהוה אלהינו יהוה אחד*. Here we have the Spirit of God, *ורוח אלהים*. While in the beginning it says God created the heavens and the earth: *יהוה אמר אל' בני אתה אני היום ילדתיך*. Here is the doctrine of the unity of the Godhead as well as the Holy Trinity clearly taught. Whether human reason can understand it or not, it is an article of faith, and the Word of God declares it to be so. Second, in reply to the new birth: This, I answered, is clearly recorded in Ezekiel, xxxvi. 25-28. 1. "I will sprinkle clean water upon you, and ye shall be clean." Here is Christian baptism. 2. "From all your uncleanness I will save you; a new heart will I give you; and I will write my law in your hearts and in your minds." Third, in reply to the resurrection of the body: in Daniel xii. 1, 2; and Isaiah xxvi. 19. Fourth, in reply to future punishment, or hell: in Isaiah xxxiii. 14. Although the New Testament speaks more frequently on the doctrines spoken of here, yet to a Jew can be clearly proved from his own Scriptures, first, the unity and the trinity of the Godhead; secondly, the doctrine of a new birth; thirdly, the resurrection of the body; fourthly, rewards and punishments in another world.

I believe many Jews in the present day, nay, thousands and myriads, can be reached if we approach them by their own Scriptures, as in the apostles' days, proving to them not only the doctrines before alluded to, but, from the same Scriptures, that Jesus is the Christ. There are a number of Israelites in Easton with whom I conversed, believing that the Spirit of God is operating upon their hearts. May God in his infinite mercy raise up a host of missionaries in this land, to visit the lost sheep of the house of Israel throughout this whole continent, for the sake of Hini who has died for them, and rose again for their justification! Thus the New Testament is the confirmation of the Old.

I have distributed during the last month 1,168 pages of tracts, and 248 pages of lectures republished by the Society.

Let us be encouraged by the indications of good the Lord has given us, and let us hope to see the Word of God run and be glorified.

NOTICE.

WE would respectfully remind our subscribers that promptitude in the payment of their subscriptions will very much facilitate our missionary operations. The *Jewish Chronicle*, being exclusively the Society's publication, begins to be a source of revenue to the treasury. If all our present subscribers are conscientious in forwarding their dues, the aggregate sum will defray the expenses of the publication of the magazine, and place a balance in the treasury of more than five hundred dollars, a sum equal to the salary of a missionary. The rule is, that payments be made in advance; and that subscribers who do not give notice of discontinuance before their year has expired, will be considered as wishing to subscribe another year, and the subscriptions will be collected. All will see the necessity of this. Suppose one, three, or five hundred subscribers intend not to subscribe another year, but give no notice of the fact until after two or three issues of the next year; if we discontinue then it will be attended with great loss to the Society in both labor and money. No Christian will subject us to such loss. And in consideration of the facts, that the subscriber gets the value of his money in information respecting the Jews; that the *Jewish Chronicle* is doing the work of an agent, thus saving his salary and expenses; that it is the medium of the publication of suitable tracts for the Jews at a trifling expense, we do beg the friends of the cause to continue their subscriptions.

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